



The Church At Bogue Chapel

The First One Hundred Years

September 10, 1876 - September 12, 1976



THE CHURCH AT BOGUE CHAPEL

The First One Hundred Years

An informal history of Bogue Chapel -
Hallsboro Baptist Church, founded
September 10, 1876

CENTENARY CELEBRATION

September 12, 1976

Centennial Committee

Mrs. Letha Pope

Billy Shipman

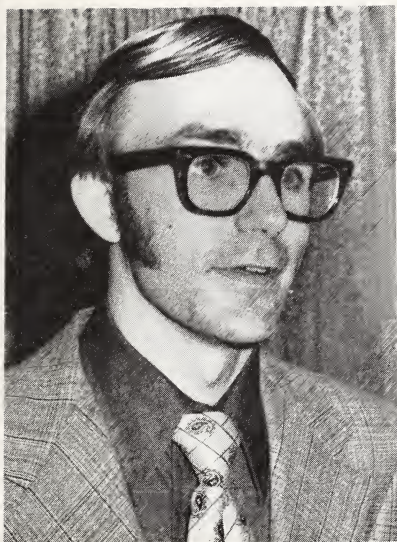
Mrs. Margaret Wilson

Ray B. Wyche



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FOREWORD



The time has finally come; we've waited one hundred years for it! Our centennial celebration closes the door of one era while opening the door to another.

One of the most important parts of any centennial observance has to be a tribute to the heritage which has ushered us into the present. This booklet is just such a tribute: a tribute to the men and women of the Hallsboro area who long ago dreamed of a suitable house of worship in Bogue; a tribute to the persons who have subsequently arisen and taken their stand in the life of discipleship; and, most of all, a tribute to the Living God who in Christ Jesus has made us One.

As you read the following pages you will be reminded anew that the Church at Bogue Chapel has played an important role in the formative drama of hundreds of lives. Many people have discovered true freedom and eternal "soul liberty," thanks, in part, to this witness in Bogue.

You will see depicted in remarkably interesting and often humorous episodes that we, the people of Hallsboro, are genuinely and wonderfully human; we have times of disagreement and occasionally may appear to be a bit contrary. But through it all we remain brothers and sisters because, as our covenant reads, "... it hath pleased Almighty God to turn us from darkness to light and to unite us in one body by the blood of His Son." Our call forever is to face in the direction of God's light and to be faithful in transmitting that light to a world which stumbles and yet curses the darkness.

Those of us who have the pleasure of reading this history owe a great measure of appreciation to Ray B. Wyche who has spent countless hours researching and compiling church records and then producing this well-written history.

As we enter the next hundred years, let us pray and work to bring about this hope expressed by John Greenleaf Whittier:

"... Cast in some diviner mould,
Let the new cycle shame the old!"

Wayne T. Blythe
Pastor

CENTENNIAL HYMN

I

Our Fathers' God! from out whose hand
The centuries fall like grains of sand,
We meet today, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.

VI

Oh, make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mould,
Let the new cycle shame the old!

—John Greenleaf Whittier
1876

THE CHURCH AT BOGUE CHAPEL - - - THE FIRST ONE HUNDRED YEARS

In the first half of the 19th century the community of Bogue, as Hallsboro was first known, experienced little growth. There was no post office or railroad; the community was made up of small, scattered farms and perhaps a store or two. Then, shortly before 1850, the Wilmington, Columbia, and Augusta Railroad pushed through the area and things began to change. At last there was transportation for the products of Bogue's forests, and the area began to grow as new people moved in. Turpentine, crossties, and later lumber and shingles were being harvested in increased quantities and shipped out by the railroad.

Sometime between 1840 and 1850 the early residents of Bogue established a church south of the Dupree Landing Road on a cart road leading from east of the present elementary school to the Baldwin Brown farm and called their new organization Mt. Moriah Baptist Church.

The new people who arrived after the railroad came through began settling around the spot where the railroad crossed the Elbow Road. A post office was established near this crossing in March, 1861, and a few stores and probably a sawmill or two were located close to the train station. With the growth of the village, it is only natural to assume that some of the residents began thinking of establishing a church nearby.

No record has been found of any discussions of meetings concerning a new church; however, it is known that Mr. Moriah was in a weakened condition at this time (about 1875) and was located some distance from the center of population of the village.

Among the new arrivals to Bogue about this time, probably attracted by the railroad and its promise of increased business, was John William Hall (1817 - 1887), a member of a prominent family of the Hallsville community of Duplin County. Hall, who came to Bogue in 1860 or 1861, had large landholdings and store in Duplin as well as several rental houses. He established a store in Bogue, later adding a turpentine distillery, grist mill, sawmill, and cotton gin. He became Bogue's first postmaster in March, 1861.

The driving force behind the establishment of a new church may well have been John W. Hall. A wealthy man who was known for his generosity (he gave land for three and possibly four churches in the community), Hall probably almost single-handedly financed the building of the first house of worship of Bogue Chapel Church, although others contributed labor, money, and materials. At the end of the minutes of the first conference of the church, the following is found under "remarks": "As will be seen by reference to the building account on the first page, this church owes much to the energy and liberality of Brother J. W. Hall on the building of their neat and comfortable house of worship."

(Unfortunately, this first page containing the building account is one of only four or five pages of records missing from the church minutes for the entire 100 years.)

The first mention in writing of a new church in Bogue is found in an account book of Hall's store. The account is that of Jonathan Smith "Cap" Council, the community's leading builder, and carries this notation under the date of September 22, 1875: "Commenced work on the church today at \$1.25 per day. This becomes first work on church." The account shows that Mr. Council was given credit on September 25 for \$5.00 "for four days work on church."

William Crosby, Sr., a former engineer on the railroad, assisted Council on the project and reportedly fashioned the four octagonal columns on the porch

of the church as well as a row of similar columns in the center aisle of the building.

Bogue Chapel as a new church was somewhat unique; it had a fine building before a congregation was officially formed. It is possible, of course, that a group had been holding religious services in homes or elsewhere prior to September, 1876, but no records have been found to indicate this.

The original building was unusually large for a church in a community the size of Bogue and contained construction refinements not normally found at that time in rural areas. Built in a rectangular shape, the church originally was about forty-five feet in length, including a six-foot porch recessed into the front of the building, and about twenty-eight feet in width. Three or four large shuttered windows were on each side of the building, and there were two front doors on the south end facing the railroad, one on either side of a high window. The pulpit at first stood under this window and the pews faced south. Steps extended across the width of the building.

A short, louvered steeple sat atop the south end of the building; the metal roof of the steeple was rounded and topped with a tall, arrow weather vane. A kerosene lamp sat atop a tall post between the steps and the railroad. The road in front of the new church was a sandy trail.

A 1901 photograph of the church (with over 100 people dressed in their Sunday best posing for the photographer) shows that the building had been painted, probably when it was built in 1876. In the picture the weatherboarding appears to have been white with the door and window facings a darker color.

The building still stands, sound and attractive, just west of the present post office. It has undergone extensive remodeling; the porch was enclosed about 1915, and probably at the same time the original steeple was replaced with a taller belfry, evidently to accommodate a bell purchased about that time. An inspection of the structure reveals that the main sanctuary, excluding the porch, was about 39 feet long; this portion is built over hand-hewn heart pine joists and sills. Mill-sawn joists were placed under both ends of the building during later modifications. After these additions to the front and back of the building, new weatherboarding was placed over the entire building.

Less than one year - - on September 10, 1876 - - after Council and Crosby began work, the church housed its first congregation.

It was the second Sunday in September that the worshippers assembled to dedicate their church. Three ministers, listed in the minutes as two elders and a licentiate, were called from nearby churches to constitute the new congregation. Elder David James Ray, pastor of New Hope Baptist Church which was founded two years earlier, Elder G. W. Hill, a leading minister of the Cape Fear Association and a superintendent of county schools, and Edward W. Wooten, a licensed minister from Chadbourn, met with the congregation "for the purpose of dedicating and constituting the church."

David James Ray, grandfather of Lloyd Ray and great-grandfather of Phil and Royce Ray, Mrs. Kathleen Pate, and A. Quince Dew of this church, was well known in the area. E. W. Wooten was pastor of Piney Forest and other Baptist churches in the county and was the father of F. T. Wooten who later was pastor at Bogue Chapel.

The first services of the new church were opened with the reading of the 16th Chapter of Matthew (which includes the Apostle Peter's confession). John W. Hall, James Batten, and M. (probably Marmaduke) Powell were appointed to answer on behalf of the congregation. Batten and Powell are believed to have been members of White Marsh Baptist Church called in to speak in behalf of the Bogue Chapel

petitioners. Wooten was named moderator and Jonathan P. Pierce was chosen temporary clerk for the organizational meeting. (A verbatim transcript of the complete minutes of this first meeting of the Church at Bogue Chapel can be found in the appendix to this booklet.)

At the first meeting, thirteen members, most of them former members at Mt. Moriah (which had disbanded), came forward to present their letters of church membership to the ministers. These thirteen charter members were John W. Hall, Samuel Holland Pierce, Armlin Jasper Pierce, Demosthenes (Mustine) Formyduval, W. H. (Billy) Pope, Jonathan P. Pierce, Margaret (Mrs. John W.) Hall, Clarky (Mrs. Samuel H.) Pierce, Lucy J. (Mrs. Benamin F.) Pierce, Elizabeth A. Boatwright Lydia R. (Mrs. Jonathan P.) Pierce, Julia C. (Mrs. W. H.) Pope, and Elizabeth Pierce.

In the first meeting John W. Hall was "duly elected and set apart to the office of deacon by ordination, and Jonathan P. Pierce was named permanent secretary." To conclude the services of the day, according to the minutes, "the church assembled around the communion table and partook of the Lord's Supper."

The record of the charter meeting of the Church at Bogue Chapel ends with a beautifully written church covenant, which, with only minor changes, was printed on large cards and given to new members about 1922. (A verbatim copy of this covenant can be found in the appendix.)

An interesting note, evident in the first minutes of the church, is the terminology used by first clerk Jonathan Pierce; the name of the congregation is always written as "The Church at Bogue Chapel," never as Bogue Chapel Baptist Church. One can speculate that these early brethren chose this name with thought and care, recognizing and indicating by their choice of a name that the Bogue Chapel congregation was only a part of the universal church.

The first regular conference of the church came the third Sunday in October, 1876, and in this conference the church received additional members by letter, Calvin Dew, his wife, and his sister Lydia Dew, from White Marsh Church. It was at this conference that the church voted to petition for membership in the Cape Fear Association and in the Whiteville Union, an organization of Sunday schools in the county. Hall and Jonathan P. Pierce were named delegates to the association and Hall, Samuel H. Pierce, and newly received member Calvin Dew were chosen as delegates to the union.

The church began with only one deacon—benefactor John W. Hall. Although nothing in the minutes indicates that others were elected by the congregation, it is thought that during the early years there were at least two other deacons. In July, 1879, the church voted to appoint Elder J. W. Dickson, pastor at the time, to write a suitable tribute to the memory of "Deacon Samuel H. Pierce." It is known that Jonathan P. Pierce was also a deacon at an early date.

In its first years the church met in conference quarterly on Saturday mornings. Worship services were held once per month, usually on Sunday afternoon. Conferences were later changed to 3 p.m. on Saturdays and were followed by a Saturday afternoon worship service. Communion was observed once each quarter, on Sundays following the Saturday conference.

The business meetings of the early years were similar to those of today; minutes of the last conference were read and usually there were some remarks about the finances of the church. Often, the chief business was the election of delegates to the union, which met monthly and quarterly. The schedule of conferences was changed frequently during the early years.

The behavior of its members occupied much of the time of conferences of the early church. If a brother's (or in rarer instances, a sister's) conduct were deemed unacceptable, the erring member was cited to appear "at our next regular

conference to answer the report" of misconduct. Normally, a committee of two or three men was named to see the straying member and inform him that he was expected to appear before the church to defend himself or to ask for forgiveness. In the majority of the cases, the church excused those members asking for forgiveness; but one member, when informed that he was under charges and in danger of having his name "removed from the roll at Bogue Chapel," told the committee to "go ahead and remove his name."

Charges brought against members ranged from drunkenness (the most frequent), swearing, profanity, and dancing to failure to attend conferences, indifference, and a catch-all. "unchristian conduct."

The first case of discipline recorded in the minutes came in the conference of April, 1878, and involved a family which was reported for having joined the Free Will Church; the head of the family was also cited to appear at the conference "and answer as to the above report and also. . . to charges of swearing and other misconduct." The accused evidently made no defense for at the following month's conference their names "were ordered stricken from the church roll at Bogue Chapel."

On occasion at these early conferences, some member, often the moderator, would "inquire into the state of the church." The answer, as recorded in the minutes, reads: "All is well and brotherly love prevails."

The Church at Bogue Chapel evidently had no regular pastor for the first 12 months; the names of E. W. Wooten, J. W. Dickson, and G. W. Hill appear as "minister presiding" at various conferences. On September 1, 1877, a "committee on ministerial selection" consisting of John W. Hall, Jonathan P. Pierce, Samuel H. Pierce, John Dew, and Demosthenes Formyduval was appointed for the "year ending October, 1878." The committee selected Dickson, who served as pastor from July, 1877, to 1886. "Jim" Dickson was well known in the county; he lived in Whiteville and served as register of deeds for several years.

On occasion in early conferences, John W. Hall served as moderator as did Jonathan P. Pierce after he was replaced as clerk in 1882 by G. W. Flynn. The church voted in April, 1885, "that the pastor, by virtue of his office, be the regular moderator."

Beginning about 1883, a roll call of the names of male members was instituted for conferences, and was extended to include female members in April, 1892. Sometime later the first of several resolutions requiring attendance at conferences was passed.

The young church's biggest day came in October, 1885, when the Cape Fear Association, which encompassed a large geographical area, met at Bogue Chapel for its annual four-day session. In September, the church appointed one committee to clean up the grounds for the big occasion while another was assigned the task of making additional seats and a speaker stand outside the building under the trees for the overflow crowd expected.

The meeting began on Thursday and was the 80th session of the association. The crowd was so large that only about half could get inside the building, roomy as it was; the others listened through the open windows from the church grounds. As most of those attending the meeting were from distant places and transportation was slow, the visitors had to be fed and given shelter by citizens of the community. In some cases the men slept in barns, turning the homes of Bogue Chapel members over to the visiting ladies.

In January, 1887, J. C. Rockwell, a young man who came to the church unordained and who was ordained at the request of Bogue Chapel, was hired as pastor at \$60.00 per year. Rockwell served the church for two years.

None of the early pastors gave full-time service to Bogue Chapel, and sometimes their salaries were slow in coming. In 1888, the minutes record that the church was \$13.00 behind in Pastor Rockwell's salary.

Little is said in the early minutes about the financial situation of the church. However, the Saturday conferences voted on how the "Sabbath Collection" was to be spent. Usually the offering went to a single purpose, but in October, 1883, the church voted to spend \$1.50 on the minute fund, \$5.00 for ministerial education, and \$2.00 for associational missions.

The church began charging "dues" in 1885, apparently in an effort to increase attendance and offerings. Each male member under 60 years of age was charged an unspecified amount each year. In 1887, two members were cited before the church conference for failure to pay their "dues" for the previous year, and were excused upon payment of 50 cents each.

No records are available for these early years showing the number of members and the amounts of money contributed, but the church apparently was a lively, cooperating church, as is seen by donations to mission programs. Delegates were selected for each session of the union and of the association, and members were familiar with the proceedings of these organizations. In 1888, Bogue Chapel delegates were instructed to vote at the coming associational meeting "against organizing a Columbus County Association." The association was organized nevertheless, and lasted for a few years before merging with the Cape Fear Association. This was divided about 1930 into the two associations existing at the present.

G. W. Hill, who was on the organizational committee of the church in 1876, was named pastor in 1889, and B. H. Phillips served for six months in 1890 and was paid \$75.00 for his services. The next year T. J. Cobb was called at \$100.00 per year and served for three years. Cobb, a tall man who lived in Chadbourn, was noted as an excellent speaker.

G. W. Flynn, church clerk-treasurer since 1882, died in 1891 and was succeeded by Henry Wyche.

Eleven members were granted letters in September, 1891, "to form a new church," according to the minutes. This new congregation is believed to have been New Light Church which had a sanctuary and two Sunday School rooms near the Sam Batten house south of Hallsboro. In March, 1893, most of these eleven names were listed as being received back into membership in Bogue Chapel "from New Light Church."

The first revival, or "protracted meeting" as the minutes read, came in the fall of 1892. In March, 1893, the church voted to spend its "Sabbath Collection" on foreign missions.

Records of early Sunday schools are non-existent but it is known that Bogue Chapel had two Sunday schools with two superintendents by the 1890's. One of these organizations met in the Pierce schoolhouse in the Elbow and was taught by Jonathan P. Pierce, A. Jasper Pierce, and Henry Wyche, while the other met in the church building with S. Bruce Hall, Henry Wyche, and others as teachers.

These "Sabbath schools" met fairly regularly, even on Sundays when no worship services were held. Sometimes the Sunday schools suspended operations during periods of bad weather. Even the monthly worship was suspended in February 1893, because of heavy snows, and the following month because of excessive rains.

The church continued to hear cases of discipline involving members reported for wrongdoing and in the 1890's, three female members were "excluded" for "heresy," with no further explanation given in the minutes.

The Church's first (and probably only) foreign missionary, Charles Tedder, was preparing to further his education in 1893, for at a called conference in September of that year Bogue Chapel unanimously recommended Tedder as "worthy of any assistance which may be tendered him to prepare him for the ministry." It was in May, 1896, that a letter of dismissal was given him and the church to which he transferred is not known. Two years later, in answer to a letter (source not given), the church instructed the clerk "to reply that the church wanted to help Brother Tedder but it must be through the Regular Board and not through the Gospel Mission."

The "Regular Board" probably referred to the Foreign Mission Board of the Southern Baptist Convention and the "Gospel Mission" to some other, perhaps independent-missionary agency. In answer to a recent inquiry the Foreign Mission Board stated that it had no record of a Charles Tedder who ever served as a missionary sponsored by that board.

The area around Bogue, which was renamed Hallsboro in 1884, continued to grow as the lumber and shingle businesses expanded. In 1893 the church voted to instruct the pastor "to buy another dozen hymnals," evidence that hymnals were in use at that time and that more were needed.

Financial problems continued to occupy the church's time. In November, 1893, the members voted in conference "to settle the church's indebtedness," but did not specify by what means. About this same time "a committee of sisters" was appointed to help collect funds for the church.

In October, 1894, T. J. Cobb was given a "conditional call" as pastor at \$75.00 per year, a reduction of \$25.00 from the previous year. The nationwide depression of 1893 might have been the reason for the cut in salary. Cobb resigned in December, 1894.

The offices of clerk and treasurer were separated in October, 1893, and Thomas Brown was named first treasurer of Bogue Chapel.

At this point the church entered its darkest years, with no services being held for nine months. The trouble, according to the minutes, arose over the hiring of a certain pastor. The minutes read: "The regular church work was suspended or neglected during the whole year and in consequence the state of affairs of the church was left in very bad condition."

There is no indication of how the problem was overcome but in September, 1895, with Jonathan P. Pierce as moderator, a committee was appointed to hire a pastor and employed J. F. Tuttle, a one-armed man who was also pastor of Whiteville Church, for one year at \$100.00

Bogue Chapel was moving forward again even though financial problems remained. In February, 1897, the church "met in conference continuously [without official adjournment] for four months to settle the pastor's salary."

The problems with finances are illustrated by the efforts put forth to obtain an organ (which was later purchased) for the church. The fund for the organ was first mentioned in 1901, and as late as November, 1906, the ladies of the church turned over to this fund \$16.20 which they obtained by selling soap donated by a manufacturer. But the church remained a cooperating church, regardless of money problems; the church held a "hat collection" in 1906 and raised \$12.26. for foreign missions.

The members voted in September, 1907, to allow only three unexcused absences from conference per year before dismissal from the church. Bogue Chapel was still concerned about the morality of its members and at various conferences during the period, members were brought before the conference on various charges,

including having dances in the home.

W. S. Ballard, who lived in Clarkton and in Cerro Gordo, was pastor from 1897 until 1903. A. H. Porter became pastor in 1904 and served for six years. Bogue Chapel was host to the associational meeting in October, 1908. That same year Porter was rehired at a \$25.00 reduction in salary. Four members were received that year, bringing total church membership to 154 — 51 males and 103 females. A total of \$265.00 was collected for all purposes.

The church began a period of growth about 1909. That year 25 persons were baptized and the average Sunday school attendance was reported at 60.

In 1910 preaching services were being held one Saturday and one Sunday per month and that year 187 members were reported as being on the rolls. The year 1912 saw a large increase in membership as fifty-one persons were baptized, forty-six of them coming as a result of a fall revival conducted by F. T. Wooten, who had been serving as interim pastor since the resignation of R. A. Hedgpeth. In 1913 membership stood at 233 and had risen to 277 by 1916.

Hedgpeth, a native of Barnesville, became pastor in 1911, the result of his "winning" the congregation's vote as there were two candidates voted on in the conference in which he was called.

The church voted to re-roof the building in 1909 and named Sam J. Batten as a committee to obtain 8,000 shingles, five by twenty-one inches in size, "Made as cheap as can be gotten." Columbus (Lum) Pierce was given the contract to apply the shingles and also to repair broken windows in the building.

The church's interests extended beyond its own building as is seen by the action of January 1, 1910, when the congregation voted to give the Sunday offering to help build a dormitory at Buies Creek Academy (now Campbell College.)

In 1910, D. Miles Flynn, a former member who had moved to Florida where he was successful in the turpentine and lumber business, gave \$1,000 to pay for repainting the church. The painting was repeated in 1915, after the extensive renovations, again with Flynn paying the bill.

The church began the big remodeling project in 1914. The first action came with a vote to move the building back, away from the railroad, "20, 30, or 40 feet." This may have been done in connection with the improving of the road in front of the church.

A shortage of space apparently led to the renovations. In 1914 the building was reported as seating 250 persons and membership stood at 254. In January, 1915, the church voted to add two Sunday school rooms to the north end of the church. It was probably in this remodeling that the front porch was done away with and a short entrance hall added in the center front of the building, with Sunday school rooms on either side of the hall. These two rooms were closed off from the main sanctuary with burlap draperies.

The members had voted in July, 1911, to spend \$35.00 for a bell, a project that was to take some four years to complete. In June, 1913, Leslie Pierce and Randolph Pierce were named a committee to solicit funds for the bell. A few months later, according to the minutes, "the following young ladies were appointed a committee to assist in securing subscriptions for the bell fund: Ethel Frink, Maggie Smith, and Belle Nelson."

At a later conference the church voted to increase the bell fund from \$35.00 to between \$50.00 and \$80.00. The bell finally arrived in 1915 and the cost, according to the associational letter, was \$79.50. C. J. Frink, Leslie Pierce, and Asburn Pope were named as a committee to install the bell. To install the bell it was apparently necessary to remove the original steeple from the church and to

substitute for it a taller belfry. The domed roof of the first steeple was done away with and was replaced with a more pointed roof.

The original weatherboarding of the church probably was replaced with the present lapped siding during this remodeling.

The alterations begun about 1914 were not completed until January, 1917, when the pulpit was moved from the south end of the sanctuary to the north end, opposite the single front door which replaced the two doors of the original structure. This move was not popular with all members; one elderly sister was opposed to changing the pulpit and continued to face the rear of the church, her back to the pulpit and pastor, as long as she attended church.

The church made a big change in its schedule in July, 1911, when it voted to do away with Saturday conferences. Business meetings were to be held on Sunday nights following worship services.

Upon Pastor R. A. Hedgpeth's resignation in April, 1912, the church named a committee of three - N. B. Barefoot, S. Worth Pierce, and J. Byron Wyche - to call a pastor and voted to give the committee "full authority and the church to stand by their action." The committee's choice was F. T. Wooten, a superintendent of Columbus County schools, who was called at \$150.00 per year and who served until 1915, when W. P. Campbell was hired.

Campbell served in a field with Fair Bluff and Chadbourn churches, with Bogue Chapel paying \$200.00 per year salary. Campbell left in January, 1917, and was replaced by A. C. Chaffin of Cerro Gordo, who served for two years. In April, 1919, Campbell was recalled at a salary of \$300.00.

In 1919 the church collected \$803.00 for all purposes and had 272 members, with 150 enrolled in Sunday school.

The number of deacons apparently remained at three until 1917, when Pastor Chaffin suggested that more be elected. In March, 1920, the following seven men were named: Leslie Pierce, Holmes Dew, David N. Council, James A. Wyche, Dixon D. Pierce, Graham B. Barefoot, and J. Byron Wyche.

The two Sunday schools from the beginning had operated as independent agencies, electing their own officers and financing their own programs through Sunday school offerings (although on occasion the church voted to give the Sunday offering to "the church school"). In May, 1920, the church took over the Sunday schools and set the meeting hour for them at 10 a.m. Preaching services again were changed, this time to twice monthly. The Sunday school at the Pierce Schoolhouse in the Elbow was discontinued about 1921.

The church decided in the spring of 1920 to build its first parsonage and appointed Asburn Pope, J. J. Formyduval, S. Worth Pierce, Samuel G. Pierce, and J. T. Barefoot as a building committee. The building was completed about one year later at a cost of some \$1,800. The pastorium served from this date, when K. E. Bryant was pastor, through the ministry of J. Clyde Yates, who left the church in 1962.

Bryant, a student at Wake Forest College part of the time he was pastor at Bogue Chapel, resigned in 1923.

The programs of the church continued to expand. The Woman's Missionary Society is first mentioned in the minutes of 1913, with Mrs. Ola Pierce as president and with 10 members. In 1921, the church had its first BYPU-Baptist Young People's Union - with Gaston H. Ray as director and with 25 members.

Sunbeams, a missionary organization for younger children, was organized about 1923 and had Mrs. J. G. Inman as leader.

Church membership grew steadily. In 1921, the rolls showed 286 members and 17 baptisms for the year. Total funds collected amounted to \$1,536.

Bogue Chapel hosted its first ordination of a minister in December, 1923, when Robert H. Satterfield was called, at \$1,500 per year, to serve two churches with Bogue Chapel paying \$800.00. Satterfield was ordained in a Sunday afternoon service requested by Bogue Chapel.

Satterfield had been pastor for about six months when, at a conference after a Thursday night prayer meeting on June 5, 1924, a coming revival was being discussed. The pastor remarked that the church "urgently" needed more room. Membership at that time was 297. The discussion of the need for larger quarters is recorded thusly in the minutes: "Suggestion made by Brother S. W. Pierce that we build a new brick church building and offering to give \$1,000.00 on same."

Other members at that Thursday night prayer meeting joined in making pledges, including one for \$500.00 by the pastor, and by the end of the service, over \$3,550.00 had been pledged toward a new building.

About three weeks later the church met in called conference on Sunday night to name a building committee. Selected were George W. Wayne, James A. Wyche, Lonnie M. Pierce, J. Reston Powell, and J. J. Formyduval. Another committee, with the pastor as chairman and with authority to name committee members, was appointed to solicit funds for the project. At the same conference a motion to enlarge the choir loft in the old church was lost, as members were thinking ahead to their new building.

Work on soliciting funds began immediately; at this point estimates of the cost of the new church ranged around \$10,000.

After a conference on October 19, 1924, the name "The Church at Bogue Chapel" ceased to be as the congregation voted to change the name to Hallsboro Baptist Church. The name of the community was changed from Bogue to Hallsboro in March, 1884.

The congregation thought more deacons were needed and in November, 1924, voted to elect six additional deacons to serve for terms of two, four and six years. Thirteen names, including those of three women, were placed in nomination. The women received 40, 33, and 26 votes, with the top woman vote-getter, Mrs. S. Worth Pierce, lacking only nineteen votes of being elected. New deacons chosen that year were L. M. Stephens, Lonnie M. Pierce, J. J. Formyduval, Jason V. Williams, A. E. Cook, and J. Reston Powell.

Money problems still plagued the church, now embarked on the biggest building program of its history. In February, 1925, \$609.00 was still owed on the parsonage and a motion was passed that 500 pledge cards be secured to help raise funds for the new church. The building committee was authorized to begin construction as soon as it determined that sufficient funds and pledges were on hand.

The design of the new building came from the Southern Baptist Convention and the church is one of only a few constructed from these plans. An almost identical building is used as a Baptist church near Holland, Va.

The location of the new church entailed quite a bit of discussion as well as a trip to Florida. Pastor Satterfield suggested a site north or northeast of the parsonage and the church agreed to this general location. A site committee was named and recommended a location just north of the parsonage but the owner of this land, D. Miles Flynn, wrote that he did not wish to sell it. At the request of Mr. Flynn, whose interest in the church continued throughout his life (he gave \$1,000 on the new building), J. Bryon Wyche went to Jacksonville, Florida, to

discuss the matter with him, Mr. Flynn stated that he personally preferred a site behind the old church but offered to give one acre of land at the corner of Atlantic Avenue and Elkton Road if the church so desired. The congregation agreed and the deed was written on October 4, 1925.

By September, 1925, brick and sand had been bought at a cost of \$1,546, and the building fund for the church had a balance of \$601.00. Work was carried on from time to time as money became available and in May, 1926, the church voted to borrow enough money to roof the building.

At a conference on June 1, 1930, the church approved plans to move into the new building, now almost completed, and to dedicate it with a homecoming service on July 6, 1930.

The featured speaker of the dedication was Dr. Samuel Judson Porter, pastor of First Baptist Church, Washington, D. C. Former pastors K. E. Bryant, L. J. Keels, and A. H. Porter took part on the program, with the current pastor, C. M. Pegram, acting as master of ceremonies. Dr. Porter's sermon for the occasion came from the 21st chapter of Revelation.

The church in August, 1925, voted to electrify the old building. The church had been using electricity generated by Pierce and Co.'s Delco generating plant.

Cases of discipline continued to be heard, although not as frequently as in the early days. In 1925 the church appointed a "vigilant committee" consisting of nine members "to keep watch over members and report those who are failing to perform their duty to the regular church conference." One of those appointed to this committee, a deacon, declined to serve.

C. M. Pegram resigned in the fall of 1930, but the church refused to accept the resignation, instead raising his salary from \$800.00 to \$1,000 per year. The depression which hit the country in the early 1930's was felt, of course, by the church, and in April, 1932, Pegram asked the church to reduce his salary to \$800.00 per year; this was done. The same month, the church voted to give the pastor \$15.00 to help pay his expenses to the Southern Baptist Convention meeting in Florida.

In 1930 the church had 325 members, a Baptist Young People's Union with 68 enrolled, and 163 on the Sunday School rolls. The church raised \$2,590 that year. Of this amount \$1,220 was spent on local building and debt retirement.

The size of the deacon board was increased again in December, 1930, when five men were elected to terms of six years each, bringing total board membership to 16. Named that year were A. E. Cook, Jason V. Williams, Gaston H. Ray, Samuel G. Pierce, and T. Jappie Batten. Two women were nominated. About this time the church voted to establish a Social Service Committee of 12 women to assist the deacons in their work. This committee was composed of Mrs. L. M. Stephens, Mrs. I. T. Newton, Mrs. J. B. Wyche, Mrs. W. H. Pierce, Miss Lillian Pierce, Miss Bonnie Rowe, Mrs. S. W. Pierce, Mrs. W. D. Russ, Mrs. J. R. Powell, and Mrs. A. Q. Dew.

Work continued on the new building after the congregation moved in. A coal-fired heating plant costing \$800.00 arrived in the fall of 1930, with only \$500.00 on hand to pay for the unit. The parsonage was remodeled the same year.

In June, 1931, the building committee reported that 117 stumps had been dug from the church yard and that six more remained. Peas were sowed on the lawn in August.

The matter of the old building was discussed in conference in May, 1931. A committee reported that to move the 1876 building to the rear of the church, as had been suggested, would be impractical and expensive. It was also brought out that D. Miles Flynn, who evidently had control of the land on which the old

building stood, did not wish to have the building moved or torn down. (It has not been determined exactly how Mr. Flynn came to control this land; Mr. Flynn married Mary Susan (Molly) Hall, daughter of the original John W. Hall who was instrumental in building the church in 1876. Hall's will, written in 1886 — he died the following year — bequeathed all his lands “north of the railroad and west of the Elbow Public Road” to Mary Hall Flynn. Apparently the original deed for the Bogue Chapel Church lot, if there were a deed, contained a clause requiring that the land revert to John W. Hall or his heirs if the building or land ever ceased to be used as a church.)

In May, 1931, the church voted to give a quit claim deed to Mr. Flynn for the old church lot and commended him for his plan to convert the old building into a community clubhouse, which was later done.

The church kept pace with the programs of the State and Southern Baptist Conventions. In 1931, a unified budget system was adopted and the church began using church bulletins the same year. The church had 349 members, 156 enrolled in Sunday School, and offerings of \$2,384 in 1931.

Pegram resigned as pastor in October, 1932, and the deacon board was named a permanent pulpit committee. In June, 1933, Ralph J. Rasberry was called as pastor in a field with Tabor City at \$600.00 per year. The salary was raised to \$720.00 in December, 1933.

Rasberry offered to preach full time at Hallsboro at no increase in salary in 1934, and the church voted to accept the offer. However, nine months later the congregation voted against full-time preaching and at the same time raised the pastor's salary to \$840.00 per year without a dissenting vote.

A new plan for raising money for church purposes was unveiled by Rasberry in the spring of 1934. The “Lord's Acre” plan, which later became known as Harvest Day, asked farmers to set aside the proceeds from one acre of land for the church. The practice grew as farmers and non-farmers alike brought produce from their fields and various other objects to be sold at auction. Mounds of corn, livestock, and a wide variety of other farm produce were placed on the yard for the day of the auction, and a worship service normally was held on Harvest Day. The practice continued to grow; Sanky Blanton, pastor of the First Baptist Church of Wilmington, brought the message for Harvest Day in 1944, which saw \$2,600 come in from gifts and from the auction.

Work continued on the new building. In July, 1935, hanging doors were installed to divide the Sunday School rooms from the sanctuary; burlap draperies had been used until this time.

Daily Vacation Bible School was begun in 1934, with 121 pupils enrolled. No school was held the following year but the school was resumed in 1936.

The church letter for 1935 listed three missionary organizations, including RA's and GA's, youth groups for boys and girls.

In August, 1936, the church withdrew fellowship from two members, a man and a woman, for “unchristian conduct,” the last case of discipline recorded in the church minutes.

Charles Santa, a resident of the Artesia area, was licensed to preach by the church in 1938.

The pastor's salary was raised to \$1,000 in 1941, and that same year the roof of the sanctuary was repaired, as it had been the previous year. In September, an honor roll of servicemen from the church was dedicated in a special service. The church voted to hire a secretary at 50 cents per hour to assist the treasurer and pastor, and also to buy new pews.

The question of half-time and full-time preaching came up again in January, 1946, and the church voted 39 to 17 to remain half time. At the same conference, the pastor's salary was raised to \$1,500 per year.

The first action leading to the construction of an educational building came in conference on January 20, 1946, when the church voted to set aside \$500.00 from regular funds as a building fund. Finances of the church had improved considerably since earlier days; in July, 1945, the treasurer reported \$3,061 on hand.

The committee to purchase the pews had sought bids on curved pews, for which the sanctuary was designed. However, finding that curved pews were not available, the church purchased the present straight pews, which were delivered in early 1948 and cost \$2,234.

It was in 1948 that the church entered the bus ministry, spending \$750.00 on two used school buses. Several others were bought as the church increased this effort and in January, 1951, a total of \$1,115 was on hand in the bus fund. This ministry ended in February, 1957, when the last remaining buses were sold.

The worship service of September 1, 1946, was held as a memorial to church members who lost their lives in military service in World War II. These included Virgil G. Ray, 1943; Thomas Irving Simmons, 1944; Woodrow Clemmons, 1944; Jesse B. Pierce, 1944, and Graham Dew, 1945.

(Apparently only one church member, Sgt. Charles Pierce, son of the late Mr. and Mrs. Alvah Pierce, lost his life in World War I).

Ralph J. Raspberry resigned as pastor in May, 1947, after 14 years service, the longest pastorate in the history of the church.

At this time the church was in a field with Mt. Zion Baptist Church in the White Marsh Community.

The church undertook renovations of the sanctuary from time to time; many of these redecorating jobs were caused by water leakage from the roof. The baptismal pool was completed sometime after World War II. The building originally had a space left for the pool, but the pool liner was not installed because of the lack of an electric water pump. (A hand pump stood at the southeast corner of the building.) Prior to the completion of the baptistry, baptismal services were held at Lake Waccamaw (usually in October) and at First Baptist Church in Whiteville.

Marvin M. Turner was named pastor in January, 1948, after some confusion in church conferences brought on by another pastor being nominated from the floor. Turner served three years. Upon Turner's resignation, the church voted to engage a fulltime preacher and in October, 1951, called Donald Keyser as the church's first fulltime pastor. A native of Virginia, Keyser came directly from Southern Baptist Theological Seminary in Louisville, Ky., where he had completed his resident work for a doctor of theology degree which was later awarded him. Keyser's beginning salary was \$3,300 annually.

Prior to Keyser's arrival, B. G. Early, a retired minister who lived in Cerro Gordo, served as interim pastor, traveling to Hallsboro each Sunday by train.

In early 1952, the church voted to begin construction of an educational building estimated to cost about \$13,000. Blueprints furnished by the Southern Baptist Convention were used after minor modifications to meet state fire regulations.

A groundbreaking ceremony for the new building was held April 6, 1952, with Dr. S. L. Stealey, president of Southeastern Seminary, as speaker. Much of the interior carpentry work and painting of the building was done by church members at nights. In March, 1953, the church voted to borrow \$1,600 with

which to roof the building. (Up until this time, this was one of the few occasions in which the church borrowed money; another was in the late 1920's when a loan was approved to roof the sanctuary during its construction.)

The educational building was dedicated on September 25, 1960, even though some work remained to be done on the building. The late Dr. Budd Smith, then president of Wingate College, spoke at the dedicatory service.

The building was placed in use before it was finished; the walls were not plastered and the floors not tiled when D. N. Council's men's Sunday School class became the first class to move out of the sanctuary into the new building.

The structure was designed for 23 Sunday School class rooms plus offices, kitchen, and other facilities, and was soon filled to capacity with some adult classes continuing to meet in the sanctuary. It was about this time that the church went under a departmentalized Sunday School system in which various age groups met for separate assemblies prior to meeting for their classes.

In May, 1953, the church voted to go on a rotating system of deacons and to limit the number of active deacons to 12. Homecoming Day, normally held the second Sunday in October each year, replaced Harvest Day.

In July, 1953, J. Byron Wyche resigned as church clerk after serving for 50 years.

Two members, Coy Long and Earl Faulk, were licensed to preach by the church in July, 1954.

The interior of the sanctuary was updated from time to time. An electronic organ was installed in December, 1957, and in 1961 the choir loft was enlarged. In August of that year, central heating plants were installed in the educational building after the gas space heaters then in use caused two near-fires. The heating units, which cost \$4,312, along with air conditioning installed in the educational building and in the sanctuary at a later date, were purchased with borrowed funds and the loans were repaid in part by special offerings on Homecoming Day.

J. Clyde Yates, Jr., served as pastor from 1957 to 1962. It was in November, 1961, that the deacons, at the instigation of Yates who had just resigned, approved the construction of a parsonage to replace the one built in 1920. The church voted the following January to go ahead with construction of the parsonage on a lot opposite the church donated by James A. Wyche. A contract for the job, costing \$13,288, was let to Pridgen Brothers Contractors of Whiteville in March, 1962.

P. Leon Thomas replaced Yates as pastor in 1962 and was the first pastor to live in the new parsonage. Thomas had served as an interim pastor of the church while a student at Southeastern Seminary.

The church continued its outreach; an extension Sunday School department had been active for several years and in 1965 a church library was established. Audio-visual equipment was purchased and new office equipment purchased from time to time.

The church called Leonard Gerald as pastor in March, 1967. Gerald served until January, 1970. Following Gerald as pastor was Paul Johnson (1970 - 73), and Ned Beatty (1974).

The church adopted its first constitution in 1972. In 1970, chimes were given by the family in memory of Mr. and Mrs. N. B. Barefoot.

The first youth worker to conduct a summer program for youth of the church was Kenny Shore, a student at Campbell College, who worked in the summer of 1976.

Church membership at the present stands about 470, about 300 of whom are resident members. The present pastor, Wayne T. Blythe, began serving the church in July, 1975.

Appendix

Pastors of Bogue Chapel and Hallsboro Baptist Church. (Name changed in 1924)

1876 - 77 G. W. Hill, E. W. Wooten, J. W. Dickson. (During this first year or two, the church had no regular pastor; the above three preached at various times during this period.)

1878 - 86 J. W. Dickson

1887 - 88 J. C. Rockwell

1889 G. W. Hill

1890 B. H. Phillips

1891 - 94 T. J. Cobb

1895 (part of year) Neil Callahan

1895 J. F. Tuttle

1897 - 1903 W. S. Ballard

1904 - 10 A. H. Porter

1911 - 12 R. A. Hedgpeth

1912 - 15 Frank T. Wooten

1915 - 17 W. P. Campbell

1917 - 19 A. C. Chaffin

1919 - 21 W. P. Campbell

1921 - 23 K. E. Bryant

1923 - 26 R. H. Satterfield

1926 - 29 L. J. Keels

1929 - 32 C. M. Pegram

1933 - 47 R. J. Rasberry

1948 - 51 M. M. Turner

1951 - 57 Dr. Donald Keyser

1957 - 62 J. Clyde Yates, Jr.

1962 - 66 P. Leon Thomas

1967 - 70 J. Leonard Gerald

1970 - 73 J. Paul Johnson

1974 (Feb. Aug.) J. Ned Beatty

1975 - present Wayne T. Blythe

Appendix

Verbatim transcript of minutes of organizational conference of Church at Bogue Chapel, September 10, 1876; also verbatim transcript of covenant adopted by church at that conference.

On the 2nd Sunday in September, 1876, Elders D. J. Ray, G. W. Hill and Brother E. W. Wooten, licentiate, met with the Church at Bogue Chapel for the purpose of dedicating and constituting the Church. The services were opened by Brother Wooten with reading the 16th Chapter of St. Mathew and prayers, after which the Hymn "Arise, O King of Grace, Arise." Brother J. W. Hall, Brother James Batten and Brother, M. Powell were appointed a council to answer in behalf of the constituents. Brother Wooten was appointed Moderator and J. P. Pierce Secretary Pro tem. Elder Ray, Minister presiding. Letters called for and read by Elder G. W. Hill. The Church Covenant is read by Brother Wooten and adopted. The Brethren sing "Blest be the tie that binds" and the right hand of fellowship is extended by the ministers present, after which a Bible is presented to the Church by Elder Ray with appropriate remarks. Brother J. W. Hall is then duly elected and set apart to the office of Deacon by ordination, ordaining prayer by Elder G. W. Hill, J. P. Pierce is appointed permanent secretary. Select portions are then read from the 8th Chapter of 1st Kings by Elder Ray with remarks. Hymn "Here in Thy Name Eternal God, We build this House to Thee" after which the Hymn "Where Shall we go to Seek and Find" is sung and prayer offered by Elder Ray who preached the dedicatory sermon from 2nd Chronicles 6th Chapter and 18th verse. At the close the Hymn, "Oh, for a closer Walk with God" is sung and the benediction pronounced. The Church then assembled around the Communion Table and partook of the Lords Supper. Hymn "When I Survey the wondrous Cross" after which the services of the day are finally called with prayer by Elder D. J. Ray. This Church constituted with thirteen members most of them from Mt. Moriah in the same neighborhood who agree to dissolve and reorganize in the new Church at Bogue Chapel.

Remarks

As will be seen by reference to building account on 1st page this church owes much to the energy and liberality of Brother J. W. Hall in the building of their neat and comfortable house of worship.

Covenant adopted by the Baptist Church
At Bogue Chapel
Columbus County, North Carolina

For as much as it hath pleased Almighty God to turn us from darkness to light and to unite us in one body by the blood of his Son, For as much as in his Providence he hath so fixed the bounds of our habitation that our local relation to each-other invites us to unite together for our mutual benefit, and for the advancement of His cause, We therefore unitedly give up ourselves to the Lord and to one-another according to his will, in Church fellowship. We do Covenant and agree to take the Bible and the Bible only as the most clear comprehensive and perfect rule in doctrinal experimental and practical Religion. As the most safe and only infallible rule by which to regulate our principles tempers and whole behavior. We agree next to the honor and glory of god that we will seek the welfare of the Church of our Savior and that we will pray for the peace of Jerusalem, that peace may be within her borders and prosperity within her palaces, we will not forsake the assembling of our-selves together, nor give sleep or slumbering to our eyes to the neglect of the sacred place where two or three meet together to pray read and sing in the name of the Lord. We will love the place where his Honor dwelleth and never forsake the house of his abode. We will submit to the order and discipline of the Church according to the doctrines examples and admonitions of our Lords ambassadors or apostles to the Church in primitive times. We will employ our talents and our substance according to our several abilities for the benefit of the Church with which we are connected and for the cause of the Lord. We will regard the table of the Lord as sacred to the memory of his unmerited love, his painful and accursed death and his atoning sacrifice for a lost world. We will regard it to provoke one-another to love and good works in dependence on Divine aid. We resolve and agree to love one-another in the Lord to follow after things that make for peace and whereby one may edify or build up another, to speak no evil one of another to watch over one-another not from evil surmising but from faithful affection from Christian love, not to find fault not to wound but to heal, not to kill but to cure. To reprove if need be in the most tender manner; and with the sole view of correcting the Principles softening the temper, alluring the mind to right reflections and regaining the heart to its first love. To correct public transgressions only with public rebuke. To observe most cautiously and unfailingly for all private and personal offences the rule given in Mathew the 18th Chapter and the 15th, 16th, 17th verses, which rule every member of a Gospel Church ought by memory to know. To avoid all tattling, talebearing, whispering, backbiting and publishing the faults of each other or surmising evil, thus hapily evincing to the world that we are a band of Brothers, and that we stand fast in one spirit and with one mind striving together for the faith of the gospel, and that a constituted Church of Christ, is a garden inclosed, a spring shut up, a fountain sealed. To this Covenant and agreement in dependence of Divine aid we subscribe our unworthy names.

Journal

1876

Dec	12	By 2 days work 18¢	3 00
	19	By 3 day work 18¢	4 50
	21	" 1 day work	<u>1 50</u>
Sept	11	By 5 1/2 days work 12¢	7 00
			6 87 1/2
"	14	By 1 1/2 days 12¢	<u>1 87 1/2</u>
			17 75
Sept	22	Commenced work on Church today at 12 1/2 ¢ per day This includes 18¢ work on Church	
"	25	By 4 days work Church 12¢	<u>5 00</u>
			3 75 1/2

The portion of Jonathan S. "Cap" Council's account with John W. Hall's store showing notation of beginning of work on church in 1875. The bookkeeper apparently failed to enter 1875 in the date column of the account.



The original church as it looked in December, 1907. This photo was taken after a light show.



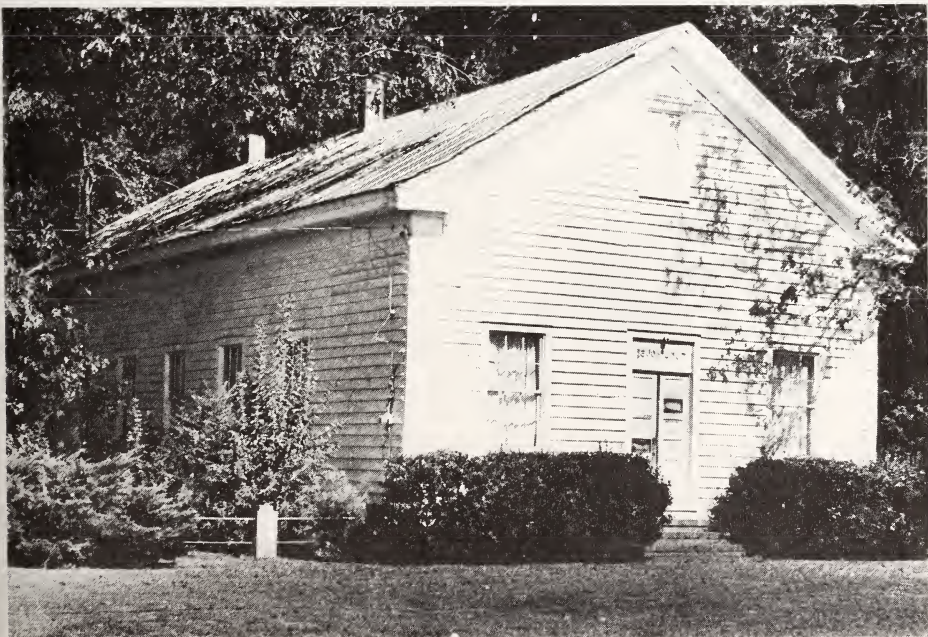
March 24, 1901. This photo, of which there are several copies in the community, was made on a Sunday apparently by an itinerate photographer. Several of the faces in this picture have been identified. The young man just the left of the third column from the left, two rows from top most row, is Leslie Pierce. The church is shown prior to any modifications, with the two front doors.



The Church at Bogue Chapel about the late 1920's, showing the second steeple on the building. This photo was made after the remodeling work of 1915 during which the recessed porch was enclosed and new weatherboarding applied to the building.



Charles Tedder, a member of Bogue Chapel in the 1890's, home on furlough as a missionary to China.



Bogue Chapel Church, 1976, now Hallsboro Community Clubhouse.



Our Church Today. This Building Was Constructed 1926 - 1930.

